THE
Dan Smoot Report

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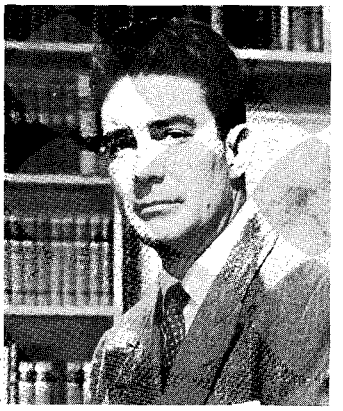

DAN SMOOT

THE DAN SMOOT STORY

by Mabeth E. Smoot

Any man who earns (or otherwise acquires) the reputation of being a formulator of public opinion, has certain obligations to the public.

One obligation is to answer, honestly, the proper and sensible questions which the public asks about him: *Who is he? What are his aims? How does he operate? What prompted him to express his opinions in the first place? What is his religious faith, education and background?*

There is one infrequent query which seems to assume that a commentator who is a "professional patriot" can have no honorable means of support: *Who pays his bills?*

Those whose comments on public affairs reach a substantial audience, find it impossible to answer, personally, all the questions that come in each day's mail.

Dan Smoot's radio-television broadcasts and published *Report* reach several million people each week. A great number of his readers and listeners are sufficiently interested in his efforts, and his opinions, to ask for additional information about him.

Hence, this effort to answer the questions most frequently asked, and to explain why, and how, *The Dan Smoot Report* came into being six years ago: June 29th, 1955.

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Personal History

In 1957, Dan Smoot wrote about himself:

"I am an American. I was born in 1913, near East Prairie, in the southeast corner of Missouri.

"I know little about my people. From their names and their appearances and their attitude toward life, and from what I have later learned about the history of the westward movement, I surmise that my people were Scotch-Irish and Dutch.

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"The Dutch moved down the beautiful Shenandoah Valley from Pennsylvania, blending with the restless Scotch-Irish in the hills of Virginia, to push westward in the great trek that settled Missouri, Kentucky, and southern Illinois.

"I remember my maternal grandfather as a powerful figure, owner of a great expanse of rich prairie land, bordering the backwater region of the Mississippi River. His holdings, which may not have been as expansive as I imagined, were apparently lost in the first post-war depression of the early twenties.

"My father was a dirt-poor farmer from the bottom lands, a tenant on his father-in-law's place, when I was born. He had little formal schooling, but he taught me to love books. Before I entered a one-room country school house for my first year of formal learning, at the age of seven, I had already read such books as *David Copperfield, Moby Dick, Treasure Island,* and (of all things) *Uncle Tom's Cabin.*

"My father died in 1923. My mother died a year later.

"As a teen-ager, I did just about every kind of manual work that boy, or man, ever did for a living: from chopping cotton in Arkansas to shining shoes in Denver; from mining coal in southern Illinois to riding fence on a great sprawling ranch in western Nebraska. At the age of 13, I even got one job stirring mash at a moonshiner's still in western Kentucky.

"I followed the harvests as a field hand throughout the midwest; and I rode freight trains over the United States, picking up odd jobs, during the days of the Great Depression.

"I had a wonderful time. The Depression left no scars on me.

"I saw America, mighty and magnificent, with the great and generous heart—as I wish our present-day crop of liberals and socialists and bleeding-hearts and professional up-lifters-of-the-downtrodden could see her.

"I ran into some tough gangs of hoodlums in the hobo jungles around St. Louis and Chicago. I worked with some rough characters on the Mississippi levee. And the Kentucky moonshiner who hired me to stir his mash was not a pillar of the community.

"But nowhere in those years of wandering did I find a stranger who tried to victimize me. Everywhere, I met people who were willing to take me at face value and give me a break. A great nation had been brought to her knees in the economic backwash of a major war, but her people instinctively reached a helping hand to one another.

"I once met a young preacher in an empty boxcar, traveling down the western slope of the Rockies. He opened his Bible and read me a few passages above the roar of the rails. When he got around to asking me where I was going and I told him I didn't know, he reached in his pocket and pulled out $1.79—all the money he had.

"He handed it to me, saying:

" 'I'll be among friends in a few hours, and I won't need it.'

" 'I'll pay it back,' I told him.

"With a wonderful smile, he said:

" 'You'll pay that back ten thousand times over before you die.'

"He was an American. And that was my beloved America, where people had a unique, and wonderful, sense of *individual* responsibility for *themselves* and *each other.*

"One day in January, 1931, I arrived in Dallas.

"The endless blue skies, the bright warm sunshine, and the friendly, smiling people convinced me that this was paradise. I've never changed my mind about Texas.

"Three weeks after my arrival in Dallas—at the very bottom of the depression—I was on a regular payroll: working on the 'bull-gang' at Ben E. Keith Company, a wholesale produce firm.

"Tom Ransom, the manager, put me to work fifteen hours a day, six days a week, for $40.00 a month. He didn't need me, but I needed a job. Tom Ransom believed in jobs—not handouts.

"He didn't know anything about up-lift, and fringe-benefits, and welfare, and the brotherhood-of-man. But he knew a lot about produce—and men. He completed my education in individualism.

"I worked at Keith's for the next nine years. In those nine years, I acquired a wife, a high school diploma, and B.A. and M.A. degrees at Southern Methodist University—in that order.

"Tom Ransom died before I finished college: that was the saddest day I had ever known."

Education

Dan Smoot received a Teaching Fellowship at

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Harvard in 1941, and enrolled in the graduate school to work for a doctorate of philosophy in American Civilization. At Harvard, during the few months that preceded Pearl Harbor, he was introduced to an 'intellectual climate' which puzzled him:

"Some of my friends in the graduate school and associates on the faculty at Harvard had an attitude toward America which I had never encountered before. They wanted to make over our governmental and social institutions in the image of Europe. They were delighted with what Franklin D. Roosevelt had already done, but Roosevelt wasn't moving fast enough to please them.

"And then came Pearl Harbor.

"It was years before I knew anything about the political intrigue which preceded Pearl Harbor. All I knew then was that the day of infamy had dawned. A foul enemy had made an 'unprovoked' attack against my America.

"I tried to join the army. None of the armed forces would have me: they told me I had broken-down arches and red-green color-blindness.

"My wife — seeing my despair — suggested the FBI. I knew nothing about the FBI, but presumed that it was some kind of cloak-and-dagger branch of the military services.

"I applied, and ultimately got in — somehow passing the same military physicals that the military said I couldn't pass."

FBI Service

Dan Smoot entered on duty as an Agent of the FBI on March 23, 1942. During the first year of his service, he was assigned to the Portland, Oregon, San Francisco, and Dallas Field Offices. In August, 1943, he was transferred to Cleveland, Ohio, and assigned to a special squad, investigating communists, where he worked for three years. Later, he wrote:

"My first important case there involved a well-known communist, formerly of Cleveland, who was then holding an administrative job in a sensitive war agency in Washington. Six weeks after I had completed my investigation and written an exhaustive report detailing the man's provable communist activities over a period of years, the commie received an important promotion in government service.

"There were other, similar cases: in one investigation, I developed air-tight perjury cases on three important communist labor leaders in Cleveland.

"Two or three months after my FBI reports on them were sent to the Department of Justice, the FBI received a terse letter from the Department saying, 'it is not felt that prosecution of these individuals would be in the national interest at this time.'

"They never were prosecuted."

A Study of Subversion

At the close of World War II, Mr. Smoot was invited, as a result of the teaching reputation he had established, to accept another Teaching Fellowship at Harvard. He declined, having developed an intense interest in the cause and effect of communist infiltration and influence in the political, economic, educational, and spiritual institutions of the United States.

In abandoning the role of teacher, he also gave up his Harvard graduate studies in American Civilization. But his FBI service enabled him to do extensive research in the study of 'the great American betrayal.'

In 1946, Mr. Smoot was transferred from the Cleveland Office to FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

During the next two years he became even more acutely concerned about the powerful, often controlling, influence of foreign ideologies in American national affairs: an influence which was rapidly pushing America into the entangling web of international socialism, and destroying the old American principle of constitutionally limited government.

In 1948, due to illness in his family, Dan Smoot requested, and received, a transfer from the Washington headquarters staff to the Dallas, Texas, Field Office of the FBI. He served as an Agent in the Dallas Office until he resigned from FBI service in the summer of 1951.

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After leaving FBI service, he wrote:

"I did not really become aware of communism until 1943 when the FBI assigned me the job of investigating communists. This was, at first, a shattering experience for me.

"I noticed that persons who spoke out strongly and plainly about communism were gutted with public slander, from the White House, from the offices of cabinet members, from the halls of Congress. And the slander would be repeated and amplified from pulpits and speaker's platforms and editorial pages and radio microphones all over the country.

"I was bewildered until I realized why.

"The American people then thought—as many of them still think—that they hated communists and communism; but large numbers of them had already been captured by the communist idea.

"Roosevelt-Truman new-dealers then (like modern republicans and new frontiersmen later) were sensitive about any *fundamental* criticism of communism because the philosophy of communism is closely similar to the philosophy of 'liberalism' which has dominated the intellectual and political life of America since 1933.

"The old American ideas about our federal government—as found in the Constitution and the Declaration of Independence; in the history of the Revolutionary War; and in the biographies of Washington, Jefferson, Madison, Henry, and Adams—were apparently held in contempt by the liberals who came into power in 1933.

"Franklin Roosevelt had referred to the Constitution as a 'horse and buggy document.' Other leaders and opinion-formers were more subtle: they spoke glowingly of our new leadership; they praised the big-brother responsibility of government in the affairs of the people; they encouraged the idea that the future of the United States depended, not on the moral strength and individual effort of her people, but on the power and bounty of her federal government.

"Jefferson had said: in questions of political power, don't talk to me about confidence in men. Don't trust anyone with political power; just bind all governmental officials down from mischief with the chains of a constitution so that they cannot harm the people.

"The early American patriots knew that government can give the people nothing that government has not first taken away from them—and that whatever government gives back is always less than what it takes.

"These were the American ideas which produced our union of sovereign states and left our people so free and unmolested by their own government that they converted the backward, primitive American wilderness into the most powerful and productive nation in human history.

"But by 1943—after only ten years of the new deal, and only two years after we had accepted a Godless, bloodthirsty, political regime as our ally in a horrible war—these basic American ideas had become almost subversive. Today, many of the victims of this brainwashing can hear the old constitutional Jeffersonian-Madisonian ideas on radio or television and think they are communistic—because they are so strangely different from the popular concept of government which we have so long endured."

Public Action

In June, 1951 — one week after his resignation from the FBI — Dan Smoot joined the staff of Facts Forum in (Dallas, Texas), a newly formed educational organization, designed to encourage public interest in political and economic affairs. His job was to select subjects of national importance, direct research, and present pro-and-con arguments on radio and television. Within three years, his weekly, thirty-minute broadcasts were on 350 radio stations and 80 television stations throughout the nation.

These pro-and-con discussions required that he divide his broadcasts equally, giving the socialist-liberalist point of view as much discussion time as he gave his own constitutional-conservative opinions. He was amazed at his apparent success in his 'solo-debate' role: while prominent liberals, like Mrs. Eleanor Roosevelt, complained that he 'slanted' his broadcasts with his own 'reactionary' ideas, many other listeners wrote him complaining that they could never tell which side he was on.

Speaking of these broadcasts, he wrote:

"I received well over a hundred thousand letters, most of them from people who liked the nationalist, pro-American, anti-communist, anti-so-

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cialist, anti-big-government side of my broadcasts.

"They urged me to give up the 'foolish' two-sides, saying it was ridiculous and hypocritical for one man to argue a question from two opposite points-of-view and sound as if he believed what he was saying on both sides. They said the two-sided program confused people who were not already rather well acquainted with the great, fundamental struggle of our time: collectivism *versus* individualism.

"I resigned from Facts Forum in June, 1955, and started my own independent publishing effort, *The Dan Smoot Report,* to give only one side—the side that uses old-fashioned American, constitutional principles as a yardstick for measuring all important issues."

A Free Enterprise Effort

Dan Smoot's association with Facts Forum, a subsidized organization, lead many people to believe (and mistakenly assert) that *The Dan Smoot Report,* and its associated efforts, are still subsidized by wealthy, Texas oil interests. This claim (often stated as fact) is completely false. Since his resignation from Facts Forum in 1955, Mr. Smoot has had no connection or association with that organization, or with its sponsor.

The Dan Smoot Report is a free enterprise effort. The first issue of the *Report* was published June 29, 1955. It was called *Dan Smoot Speaks,* and its lead article was entitled "This Is My Side."

Answering questions about the beginning of his independent publishing effort, Dan Smoot explained:

"My wife and I began by sending a copy of that first issue (together with a cover-letter explaining what we were trying to do) to approximately 30,000 people. Our 'office' was our dining room table! We invested all the money we had in that first mailing.

"We had agreed that if we received as many as 2,000 subscriptions from the first mailing, we would have enough capital to continue. But if little interest was shown in the uncompromising ideas of freedom to which the publication was dedicated, we would return any money that we had received, and forget the whole idea, since we had no additional funds for further advertising—or for feeding our two children.

"We did *not* receive 2,000 subscriptions by return mail. But within a week we had received nine hundred checks, most of them for three-month trial subscriptions.

"Along with the 900 checks, we received about 500 letters, each one unique in expression and appearance and length, but all saying essentially the same thing: 'Thank God for what you are doing! America needs this kind of news-analysis. You have given us new hope. Please don't stop.'

"That first mailing fell far short of bringing in the money we needed to keep going; but it brought us so much encouragement and such a sense of obligation to the 900 people who had sent checks, that we couldn't stop.

"We had agreed that we would neither borrow nor accept subsidy (if any were offered) to finance our effort. Since we believed in the importance of free enterprise to the health of America, it seemed reasonable that we practice it ourselves.

"And we did. We couldn't afford to hire any help, and the dining room table got a bit crowded before we could rent an office. We ran a real sweatshop as long as Mrs. Smoot and I were the only hands the business could afford. Our hours were comparable to those of slave-laborers, and our income during the first year established a new low in minimum wages.

"In other words, we did what thousands of other Americans have done during the past two hundred years: we risked everything we had on a business that would enable us to make a living in the kind of work we enjoyed, and thought important.

"We both regard the cause of freedom as noble; but we have never felt saintly, or martyrly, or apologetic because we chose the business of telling the freedom story.

"Eight months after *Dan Smoot Speaks* began, I decided that the name sounded frightfully pompous; and we changed it to *The Dan Smoot Report.*"

Growth

Interest in this *Report,* increased slowly. Subscriptions did not continue to come in at the

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rate of 900 a week, but at an average of about 100 a month during the first three years. But the *Report* had an advertising department that money couldn't have bought: its subscribers, many of whom made enormous personal effort to influence others to subscribe.

The Dan Smoot radio and television programs had, of course, been cancelled when he resigned from Facts Forum. He had hoped to attract new commercial sponsorship for a weekly, fifteen-minute radio and television program based on each week's published *Report*. He soon discovered that while his old pro-and-con broadcasts had been an 'acceptable' broadcasting technique, the new program giving only the Constitutional, free-enterprise, anti-communism, anti-big-government, anti-socialist view of important current events, did not find a ready market.

He could offer a fifteen-minute radio program for commercial sponsorship immediately, because production costs are low; and his first customer in 1955, was Mr. Charles Hollis, of Interstate Lumber Company, which sponsored Dan Smoot on one radio station in Dallas. Other businessmen — even some who had urged Smoot to abandon the leftwing side of his old pro-and-con broadcasts — were afraid to sponsor the new Dan Smoot program, which didn't have a leftwing side. They said it was 'controversial.'

Television reaches a much larger audience than radio; but producing transcribed programs for television is costly. One small sponsor couldn't afford it. It would take several small sponsors, or one large one, before a weekly television broadcast could be produced.

For a year and a half, Dan Smoot waited for the right man to show up: a businessman with enough advertising budget to pay for television; with enough understanding to realize that the cause of freedom would die in America if the left-wingers maintained their virtual monopoly on this medium of mass communication; with enough sense to see that most socialist propaganda on television was (and still is) financed by businessmen trying to advertise their products and that there was (and still is) a desperate need for *some* businessmen to use their advertising funds in defense of American constitutional principles; with enough character to care; and with enough courage to 'jeopardize' his business by pioneering patriotic television advertising.

While waiting for such a man, Mr. Smoot filled his 'Fearless American' file with letters from businessmen who said:

"We can't sponsor a controversial program like yours, but I did want you to know that we agree with you and are behind you 100%. You are doing a great job. Don't stop — but please don't use my name."

Such A Man

In the fall of 1956, while in Los Angeles to speak at the Freedom Club, Dan Smoot met the man he had been waiting for: D. B. Lewis, President of Lewis Food Company, 817 East 18th Street, Los Angeles 21, California, manufacturer of animal foods (Dr. Ross, Skippy).

In that first conversation with Dan Smoot, D. B. Lewis said:

"I like the way you tell the freedom story in that sheet of yours, but you can't reach enough people fast enough. The socialists have practically all the big newspapers and magazines and they control practically all broadcasting. They're using our money to destroy our freedom and ruin our country and get us ready to become part of a communist world government.

"And most of the public brainwashing which keeps the American people from realizing what's happening is financed by the advertising money of businessmen. Some businessmen do this deliberately, because they're getting rich and powerful on government contracts and favoritism, the same as the union bosses are. Some don't care. Some are so brainwashed themselves that they don't know what's going on. And the businessmen who do realize what's happening, don't have enough guts to fight it.

"I'd like to see you telling the freedom story on radio and television every week. Dr. Ross could sponsor you out here on the coast. The gov-

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ernment and all leftwingers will fight us, but I think the American people will go for it."

Mr. Lewis was right: the American people did go for the Dan Smoot Americanism news-analyses on radio and television. But opposition to these weekly broadcasts developed in an area where neither Mr. Lewis nor Mr. Smoot had really expected it—in the broadcasting industry itself. D. B. Lewis—one of the biggest and oldest users of radio-television for commercial advertising (and, therefore, one of the industry's most respected customers on the West Coast) had to fight every inch of the way to buy time on radio and television for Dan Smoot's Americanism news-reporting.

The big television networks—ABC, NBC, CBS—bluntly told Mr. Lewis that they would not permit the Dan Smoot Report on any network-owned stations. By cancelling other large advertising budgets and otherwise exerting economic pressures, Mr. Lewis ultimately beat down industry resistance to the Dan Smoot Report and managed to buy decent time for the weekly broadcasts on independent radio and television stations throughout the Dr. Ross Dog Food market area: in Hawaii, California, Oregon, Washington, Idaho, Utah, Nevada, and Arizona.

Mr. Lewis's pioneering venture in commercially sponsoring Americanism news-reporting on television began in the spring of 1957. Public response was immediate and astonishing. D. B. Lewis says:

"When we started to sponsor the Dan Smoot Report, many of my friends said that I was crazy, that the people weren't interested in saving the country. I made up my mind that since I was actually working for the government anyway, we would all end up as slaves in another ten years at the rate we were going if the tide couldn't be changed, and the only way I know to turn the tide is through an informed public.

"To my amazement, the Dan Smoot program quickly turned out to be the greatest advertising buy we have ever made. It is the only program we have ever had where people are so grateful for Dan Smoot that they sit down and write letters and enclose labels from our products to show that they are buying our merchandise as a result of the program. At the beginning, I thought the program would be a public service; I did not expect these sales. Today it is still providing an excellent public service, but it is also a very profitable program from the standpoint of sales."

By 1961, 12 other business firms in 12 cities in Texas, Illinois, Louisiana, South Carolina, Virginia, Wyoming, Florida, and New Mexico were sponsoring the Dan Smoot broadcasts. Experience has proven that the public likes the Dan Smoot broadcasts, and expresses its appreciation convincingly. Moreover, neither Dan Smoot, nor any of his sponsors, nor any radio-television station has ever been threatened with any kind of legal action (FCC action, lawsuit, or any thing of the sort) as a result of the broadcasts.

Nonetheless, the broadcasting industry's resistance to Americanism news-reporting continues, and in many areas is increasing. The suppression of the American constitutionalist viewpoint in news-reporting, by the broadcasting industry itself, is the main reason why the Smoot broadcasts do not yet have national coverage.

What Is He Trying to Do?

Dan Smoot is a political constitutionalist who feels that we must decentralize governmental power and re-establish the American federation of sovereign states, held together in union by a federal government whose powers are clearly specified and limited by the Constitution:

"Under such a federal system, which our Constitution established, it was possible for state governments to experiment with social and welfare legislation without endangering the whole nation. If a state went too far, or not far enough, in its taxing and spending for welfare programs, it would lose good and productive citizens and private organizations to other states. Experience and competition among the states would enable people to find some reasonable answer to the question of just how much governmental intervention in the private affairs of citizens is necessary.

"But when we permit the federal government to tax and spend for social welfare, we transform

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that government into an uncontrollable colossus of political and economic power which usurps the powers and revenue of the states, under the pretext of giving them aid; and which robs and enslaves the people, under the pretext of taking care of them.

"All officials of the federal government should be compelled to obey the Constitution, literally, without the slightest deviation. This could be done, if citizens would use the Constitution as their voting guide and as their yardstick for measuring all activities of the federal government.

"No matter how well-intentioned a federal program; no matter how honorable and patriotic the people who support and administer it; no matter how big a majority of the citizens themselves may want the program—when our federal government does something which it has no constitutional grant of power to do, our government is a dictatorship. It may for a while seem a good dictatorship, but every government which is permitted to become a dictatorship must ultimately resort to the same kind of brutal tactics that the Soviets use to maintain what they regard as their own 'good' dictatorship of the proletariat.

"If the people want the federal government to do something which the Constitution does not clearly authorize, or if changing times make any provision of the Constitution unsuitable for our day, the *people* should change their Constitution in strict compliance with the amendment process specified in the Constitution—and not permit it to be changed through usurpation of power or through reinterpretation of meaning, by a Congress, a President, or a Court.

"I believe that approximately 80% of everything the federal government is presently doing is in violation of the plainly stated principles and provisions of our Constitution. I think this should be pointed our relentlessly, and endlessly, until the people of America become thoughtfully vigilant, demanding that the federal government be kept strictly within constitutional bounds.

"This is our only hope for rolling back the socialist revolution and keeping our beloved America from becoming an outvoted province in a one-world socialist-communist system."

His Faith?

Dan Smoot is a member of a small, independent, non-denominational, *Bible*-centered Protestant church in Dallas—Scofield Memorial.

In spiritual matters, he is also, one might say, a constitutionalist: that is, he believes that the *Bible* contains absolute, revealed Truth, and should, therefore, be the guide and yardstick in the moral and spiritual affairs of men.

He says:

"In all spiritual matters I regard the *Bible* as The Authority. When I have problems that trouble the soul, I try to find answers and solace in the Gospel of our Lord Jesus. I know the answers and solace are there. If I don't find them, it's because of my human weaknesses: too little faith and understanding."

Who Is Behind Dan Smoot?

Apart from church membership, Dan Smoot has no membership in, or other connection with, *any* organization.

The people "behind" him, financially, are his customers—individual Americans who subscribe to his *Report* and give gift subscriptions to others; who buy reprints of special issues of the *Report* for distribution to others, and who buy other Smoot publications; and business firms which sponsor the weekly Dan Smoot broadcasts as advertising vehicles.

The only other people "behind Dan Smoot" are all Americans who understand, and cherish, the fundamental principles which built our Republic and who, in their own way, are doing what they can to restore those principles.

He hopes that daily their clan will increase, and that the power of their voices will roll like thunder across this land until they have regained the fruits of their heritage.

Whether they will win or not can not be prophesied. But of this they can be sure: in their struggle, in their possible defeat, or in their cherished victory—Dan Smoot will always be behind *them,* with them, and for them in the cause of freedom.

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